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## BRIEF MENTION

## OLD TESTAMENT

EISELEN, FREDERICK CARL. *Prophecy and the Prophets*. In Their Historical Relations. New York and Cincinnati: Eaton & Mains, 1909. 331 pages. \$1.50 net.

Professor Eiselen says that in writing the book now under review, he "had in mind especially adult Bible classes in the Sunday school or young peoples' organizations" (p. 6). He arranges the Old Testament prophets in chronological order—the order now usually maintained by the best progressive scholars—and then discusses, in paragraphs covering about a half to a whole page each, the chief themes which a popular treatment of the given prophet would require. These themes cover historical, biographical, analytical, theological, and predictive areas of thought. The book presents facts well known to specialists, but designed in this work for the layman in Bible study. To facilitate its use as a textbook, it is provided with a series of review questions covering fourteen pages, also with a list of books for further study on the prophets of the Old Testament.

WARREN, W. F. *The Earliest Cosmologies: The Universe as Pictured in Thought by the Ancient Hebrews, Babylonians, Egyptians, Greeks, Iranians and, Indo-Aryans*. New York and Cincinnati: Eaton & Mains, 1909. 222 pages. \$1.50 net.

The author of *The Cradle of the Human Race* has here made an attempt to introduce the reader to comparative cosmology. He discards the older representations of the Hebrew conception and allies himself with the so-called pan-Babylonian theory. Even Schiaparelli's work practically counts with him for naught. The Babylonian cosmology is so important in his estimation that it "is the key to an understanding of the Indo-Aryan" cosmology. His treatise picks up and treats the Egyptian, Homeric, Indo-Iranian, and Buddhistic universes in the light of the latest utterances of specialists in the several fields. But there is so much conjectural and hypothetical in it all, such a fine display of genius in harmonizing differences, that we must "lay it on the table" until further light bursts in on this perplexing and elusive question of the ancient world-view.

WINTER, J., UND WÜNSCHE, A. *Mechiltha: Ein tannaitischer Midrasch zu Exodus*. Leipzig: Hinrichs, 1909. xxix+390 pages. M. 11.50.

This is one of the scores of works issued on the occasion of the five-hundredth anniversary of the University of Leipzig. It is dedicated to the theological and philosophical faculties. This *Mechiltha* derives much of its value from the fact that it contains explanations whose collection dates from the first quarter of the second century, and whose origin reaches still farther back. In fact we find here some of the earliest specimens of biblical exegesis. The real gain from this work is found in its retouching the life and times at the beginning of the Christian era. The authors have provided their work with an instructive introduction on *midrashim* and on the material presented in the body of the work. The Hebrew text from which their translation was made was published by Friedmann in Vienna, in 1870. Where the translation pure and simple does

not convey the full meaning, explanatory words are added in brackets. This translation covers the *midrash* of Exodus 12:1—35:3. The rabbinical interpretations, explanations, and disputations are very characteristic, and often give us a flashlight view of Jewish ideas in the centuries far back of the scientific methods of our day.

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NEW TESTAMENT

LEWIS, AGNES SMITH. *Codex Climaci Rescriptus*. Fragments of Sixth-Century Palestinian Syriac Texts of the Gospels, of the Acts of the Apostles, and of St. Paul's Epistles. Also Fragments of an Early Palestinian Lectionary of the Old Testament. [Horae Semiticae, VIII.] With Seven Facsimiles. Cambridge: University Press, 1909. xxxi+201 pages. \$3.50.

Four years ago Mrs. Lewis secured a Syriac parchment manuscript of the *Scala Paradisi* of John of Sinai, written in the ninth century. For copying this well-known work the Syriac scribe had used six earlier manuscripts, Greek and Syriac, some of them of remarkable interest. These supply considerable parts of the gospels in continuous form, not rearranged as lections, in the Palestinian Syriac; and, still more notably, parts of the Acts and the epistles of Paul in the same language. These leaves are assigned to the sixth century, and show that a Palestinian Syriac version of the greater part of the New Testament existed at that time. These texts are printed with Nestle's Greek text on the opposite page, and the variations of the Syriac noted in Greek in the margin. One of the Greek manuscripts employed by the Syriac copyist contained a harmony of the gospels, written in two narrow columns in a sloping hand. Mrs. Lewis prints sections from Matthew and John, in which the omissions and the marginal section numbers, which reach nearly to 800, seem to confirm her view that the work is a gospel harmony. Yet it does not at all agree with what we have of Tatian's harmony (Ciasca, Fuldensis, etc.), and the question arises whether it represents that hardly less famous ancient harmony made by Ammonius in the third century, on the basis of Matthew. It is to be hoped that Mrs. Lewis will decipher and publish all the pages of her palimpsest that belong to this harmony. Altogether, this work supplies new and important textual materials for the Old and New Testaments.

HAWKINS, SIR JOHN C. *Horae Synopticae: Contributions to the Study of the Synoptic Problem*. Second edition, revised and supplemented. Oxford: Clarendon Press, 1909. xvi+223 pages. 10s. 6d. net.

Ten years have passed since Sir John Hawkins, at the instance of Professor Sanday, first published his very useful and convenient presentation of the chief facts bearing upon the interrelations of the Synoptic Gospels: a presentation doubly helpful because uncontrolled by any theory of their significance. These tables, lists, and observations, somewhat revised, are now again put forth in a convenient volume, to continue to serve the cause of unbiased synoptic study. Indeed, one of the best ways to approach the Synoptic Problem is through Hawkins' skilfully collected material. On the identity of the Logia of Matthew with the "second source" of Matthew and Luke he is more cautious than in his first edition, out of deference to the growing disposition of scholars to regard it as an anonymous discourse source ("Q"). He is not blind indeed to the difficulty of explaining all the non-Markan common material of Matthew and Luke by

a single source: for a most careful examination has failed to elicit any expressions which he can "definitely label as characteristic of Q" (p. 113). The difficulty suggested by this fact is not lost upon Canon Hawkins, although he does not seem conscious of the solution offered by Professor Burton, in his *Principles of Literary Criticism and Their Relation to the Synoptic Problem*. It is possible that Hawkins has conceded to oral tradition a slightly larger part in the formation of the gospels than the facts really warrant (p. 217), though here as elsewhere he speaks with scholarly caution.

ALEXANDER, GROSS. *The Epistles to the Colossians and to the Ephesians*. ["The Bible for Home and School."] New York: Macmillan, 1910. vii+132 pages. \$0.50.

Dr. Alexander regards both these epistles as authentic works of Paul, written from Rome probably about 62 or 63 A.D. Ephesians was a circular letter to the churches of Asia. In both the author designed to set forth the full significance of the Christian revelation. The introductions are in general concise, and intelligent. Dr. Alexander's affinities are with the older interpreters oftener than might have been expected. His style is occasionally rather too informal (pp. 9, 53). The bibliographies are not always accurate; e. g., H. T. Holtzman, H. J. Holtzman, H. J. Holtzmann (pp. 9, 65).

SICKENBERGER, JOSEPH. *Pseudo-Cyprianus De XII abusivis saeculi*. Von Siegmund Hellmann. Fragmente der Homilien des Cyrill von Alexandrien zum Lukasevangelium. [Texte und Untersuchungen zur Geschichte der altchristlichen Literatur, XXXIV, 1.] Leipzig: Hinrichs, 1909. 108 pages. 75 cents.

The tract *De duodecim abusivis saeculi*, which has long gone under the name of Cyprian, is really of Irish origin. It was written between 630 and 700, for it shows acquaintance with works of Isidore of Seville on the one hand, and is itself included in the Irish Collection of Canons, of the year 700. This date is the more interesting when it is remembered how slight the literary remains of this particular period, between Isidore and Bede, are. Hellmann discusses the origin and influence of the tract and republishes the text, critically edited on the basis of nine manuscripts, with an apparatus of readings.

The scattered fragments of Cyril's Homilies on Luke are collected and published by Sickenberger. He has supplemented the materials of earlier editors of these Greek fragments by the use of Nicetas' extensive *Catena on Luke*, in which Cyril's homilies were freely used. The parts of the Homilies recovered deal mostly with the ninth and tenth chapters of Luke. By a misprint the English scholar J. R. Crowfoot is referred to as Crawfoot, p. 68.

SCHWARTZ, EDUARD. *Eusebius Kirchengeschichte*. Bearbeitet im Auftrage der Kirchenväter-Commission der königl. Preussischen Akademie der Wissenschaften. Die Lateinische Uebersetzung: Bearbeitet im gleichen Auftrage von Theodor Mommsen. Dritter Theil: Einleitungen, Uebersichten und Register. Leipzig: Hinrichs, 1909. ccxlviii+216 pages. M. 12.

The third part of the Prussian Academy's great edition of the Greek text and the Latin version of Eusebius' church history adds to the critical texts already published a series of useful introductions, discussions, and indices. The manuscripts, translations,

and ancient editions, the orthography, and the chronology and arrangement of the work are successively treated. There are also useful indices of the biblical and literary references, of names of persons and places, and of the more important Greek words. The whole forms an invaluable appendix to the edition, which promises to be the standard for many years to come.

**Χρυσόστομικά:** Studi e Ricerche intorno a S. Giovanni Crisostomo. A cura del Comitato per il XV° Centenario della sua morte. Fascicolo I. Roma: Libreria Pustet, 1908. 242 pages.

The fifteen-hundredth anniversary of the death of Chrysostom (407-1907) has been celebrated by the publication of a series of papers relating to his life and works. These studies and essays have been prepared by Italian, English, French, German, Armenian and Austrian scholars, and the topics treated bear additional witness to the vast range of Chrysostom's influence. Four papers deal with Chrysostom in Armenian, Arabic, Georgian, and Russian literature. Naegele discusses his relation to Libanius, Sabatini his social work, and Butler the authorship of the *Dialogus de vita Chrysostomi*. The whole is handsomely printed and constitutes a notable contribution to the literature that gathers around the great preacher of Antioch and Constantinople, whose influence still operates in the modern world.

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#### CHURCH HISTORY

CLARK, FRANCIS E. AND HARRIET A. *The Gospel in Latin Lands. Outline Studies of Protestant Work in the Latin Countries of Europe and America.* New York: Macmillan, 1909. 315 pages. \$1.50.

An ambitious attempt to compress a large subject into the limits of a mission study textbook, with not very satisfactory results. The book appears to have been made to order, with no true assimilation of the material. Its usefulness will depend upon the teacher into whose hands it falls. It is equipped with maps, chronological tables, bibliography, "topics for further study," and illustrative selections.

PATON, L. B. (EDITOR). *Recent Christian Progress.* Studies in Christian Thought and Work during the Last Seventy-five Years, by Professors and Alumni of Hartford Theological Seminary in Celebration of Its Seventy-fifth Anniversary, May 24-26, 1909. New York: Macmillan, 1909. xiv+597 pages. \$3.00.

The range of subjects in this volume is wide as the world. They are subsumed under ten general categories, viz.: (1) Preliminary Studies, (2) Old Testament, (3) New Testament, (4) Church History, (5) Systematic Theology, (6) The Modern Churches, (7) Church Work, (8) Allied Agencies, (9) Home Missions, (10) Foreign Missions. The treatment of the themes within the first five of these divisions naturally takes the form of a bibliographical survey of the last seventy-five years. The selection of books worthy of mention in such a noble array of literature is on the whole admirable, and the judgment of the reviewers is for the most part discriminating and well balanced. One can only regret that American scholars have not contributed more that is worthy of enumeration. The remaining divisions call for a historical survey of the work actually

done in the various fields of Christian activity. One rises from the reading of a volume like this with an increased wonder and admiration for the zeal, the ability, and the versatility of the Church of God. It is distinctly worth while to pause occasionally and take stock. Careful study of the labors and progress of the past can but contribute to a more intelligent use of the opportunities of the present and the future.

KUAČALA, J. *Thomas Campanella, ein Reformator der ausgehenden Renaissance*. Berlin: Trowitsch & Sohn, 1909. xvi + 164 pages. M. 5.20.

This monograph constitutes the sixth part of *Neue Studien zur Geschichte der Theologie und der Kirche*, edited by Professors N. Bonwetsch, of Göttingen, and R. Seeberg, of Berlin. The author has devoted several years to the study of the life and writings of Campanella. In 1906-7 he published in Russian seven different treatises on this subject. Campanella is one of the most interesting and one of the most problematical characters of the age of the Counter Reformation. It is the task of Kuačala to trace the sources of Campanella's philosophical and theological opinions, to define these opinions as accurately as possible by a comparative study of his writings, and to give a just estimate of the man. So far as one can determine without a study of the sources like that of the writer, his methods are correct and his judgments trustworthy. That Campanella was a freethinker of the most pronounced type and utterly at variance with scholastic theology there can be no doubt. It is equally clear that he favored political and social reform to an extent that would have swept away feudalism, and royal absolutism, and would have revolutionized society. Writing as he did under constraint and often seeking by indirection to influence the pope or the king of Spain in his own favor, straightforwardness and consistency could hardly be expected. The most creditable of his performances, from our point of view, was his provision for the utter extirpation of Protestantism in the world-wide empire which he pictured for the king of Spain. In the same work (*De Monarchia Hispanica*) he advises the utmost freedom in scientific research and philosophical speculation. It seems clear that he was urging the kind of toleration that would meet his own case and seeking at the same time to make good with the Spanish and Roman Catholic authorities by showing his utter hostility to Protestantism in every form. There is no reason to believe that he sincerely accepted Roman Catholic dogmas or the fundamentals of Christianity. The impression we receive of his ethical principles is highly unfavorable, these having much in common with contemporary Jesuitism. "Although a monk," says our author, "he was verily far removed from sainthood." That he was sincere in his advocacy of social reforms of a revolutionary character there is no reason to doubt. A good exhibit of the literature of the subject follows the preface.

HEITZ, TH. *Essai historique sur les rapports entre la philosophie et la foi, de Bérenger de Tours à S. Thomas d'Aquin*. Paris: Gabalda, 1909. xv + 176 pages. Fr. 3.50.

This fine piece of work seems to be a Doctor's thesis prepared under the guidance of professors of the University of Fribourg in Switzerland and speaks well for the philosophical and theological training given in Roman Catholic universities. Following Scotus Erigena, a century and more in the past, Berengarius of Tours and Roscellinus attempted to apply philosophical conceptions to theological problems with the result, as our author thinks, that they were led into error by giving to philosophy too large a place. But they prepared the way for Abelard and his successors, who more care-

fully defined the relations of faith and philosophy and who for the most part accorded to faith the foremost place. Berengarius of Tours insisted that by virtue of the possession of reason man can be said to have been made in the image of God and that reason must be freely used in the handling of theological problems. His disciple Roscellinus equally maintained the right and dignity of reason and was accused by Anselm of refusing to believe anything that he could not comprehend by his imagination and of deriding those who believed. Defining "person" as "rational substance" he came near to a tritheistic conception of deity. Following in their footsteps and abler by far than either, Abelard sought to vindicate the rights of reason and to work out and promulgate a rational theology; but he was so beset with misfortunes and ecclesiastical tyranny that his spirit became broken and he dared not publish all that was in his heart.

In his discussion of the attitude of Peter Lombard, Peter Damiani, Anselm, Hugo and Richard of St. Victor, William of Auxerre, William of Auvergne, Alexander of Hales, Bonaventura, Roger Bacon, Albert the Great, and Thomas Aquinas, Heitz seeks to exhibit genetically the shaping of opinion on the relation of faith and philosophy during the scholastic age under the influence of the Aristotelian and Arabic philosophy. Thomas Aquinas, who is still regarded by the Roman Catholic church as its most authoritative theologian and philosopher, made the function of reason purely ancillary and denied any merit to faith that depends upon rational demonstration. Heitz quotes abundantly from the writers he discusses in the original Latin as well as in translation and paraphrase.

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#### DOCTRINAL

BRAASCH, A. H. *Die religiösen Strömungen der Gegenwart*. ["Aus Natur und Geisteswelt," 66. Bändchen.] 2<sup>te</sup> Auflage. Leipzig: Teubner, 1909. 140 pages. M. 1.25.

That there has been a demand for a second edition of this popular exposition of modern religious movements is an indication of the success with which the author has interpreted our age. The first two chapters deal with the inheritance of Protestantism and the new forces of our day. The third deals with the progress of biblical criticism, giving especial attention to the *Leben-Jesu-Forschung*. The final chapter expounds briefly the significant movements of our day in both Catholicism and Protestantism.

SCHAEDEER, ERICH. *Theozentrische Theologie*. Eine Untersuchung zur dogmatischen Prinzipienlehre. Erster, geschichtlicher Teil. Leipzig: Deichert, 1909. iv+197 pages. M. 4.

This preliminary study, dealing with the development of theology in Germany during the past century, is to be followed by a constructive work. Schaeeder holds that Schleiermacher, who has so powerfully influenced the past century, diverted attention from the proper object of theology—God—to the psychology of religious experience. Since his time the constant effort of theologians has been to derive theology from "experience." This anthropocentric ideal must be supplanted by a theocentric point of view, for Schaeeder believes that we can never pass from human experience to God. We must believe in a God who has revealed himself prior to our experience. A somewhat repetitious survey and criticism of the various types of theology serves to emphasize this thesis. The second volume will be awaited with interest.

BURN, A. E. *The Nicene Creed*. ["Oxford Church Text Books."] London: Rivingtons; New York: Gorham, 1909. 118 pages. 1s.

Dr. Burn's previous volume on the Apostles' Creed in this series guarantees wide learning and accurate scholarship in his treatment of the Nicene Creed. The point of view taken is that of a loyal churchman, concerned to defend the Nicene doctrine against all objections. In spite of his purpose to expound the creed in the light of its historical development, he has furnished statistics and citations rather than any real insight into the meaning of the religious thought of the age. The book presupposes too much familiarity with the history to serve as a popular introduction, and is too brief to constitute an adequate historical study.

BALLARD, FRANK. *The True God: A Modern Summary of the Relations of Theism to Naturalism, Monism, Pluralism, and Pantheism*. London: Cully, 1907. New York: Eaton & Mains, 1908. 176 pages. \$1.00 net.

In this volume appears a revised and abbreviated edition of *Theomonism True*, reviewed in the issue of this *Journal* for April, 1908. The writer has eliminated the quotations which were so prominent in the first volume, and has stated his argument afresh and with greater brevity, and strengthened his work. From a philosophical viewpoint similar to that of Lotze or Bowne, he presents with some clearness and force, in the manner of progressive traditional apologetics, a theistic as against a pantheistic and a monistic as against a pluralistic view of the world.

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#### COMPARATIVE RELIGION

DEUSSEN, PAUL. *Outlines of Indian Philosophy*. Berlin: Karl Curtius, 1907. vii+70 pages. 48 cents.

This is a condensation and popularization of the author's more elaborate treatment of Indian philosophy as found in his *Allgemeine Geschichte der Philosophie* and *Das System des Vedānta*. It consists of two short treatises, the first of which outlines the history of Indian thought from the origin of the Rġveda to the formulation of the technical philosophies; while the second treatise confines itself to a more detailed account of the Vedānta.

MM. ALLIER, R., BELOT, G., LE BARON CARRA DE VAUX, CHALLAYE, F., CROISSET, A., DORISON, L., EHRHARDT, E., DEFAYE, E., LODS, AD., MONOD, W., PEUCH, A. *Morales et Religions: Leçons professées à l'école des hautes études sociales*. Paris: Alcan, 1909. 290 pages. Fr. 6.

This most readable and suggestive volume contains as many as could be secured of a course of lectures treating the relations between religion and morals as indicated in various historical religious or moral systems. Prepared for popular instruction, the lectures are devoted to a summary of results rather than to specific investigations. The introductory lecture by M. Belot is a rarely penetrating analysis of the essential resemblances and differences between religion and morality. Religion is shown not to be the mother of morality. Both religion and morality are developed to meet social needs. The modifications in ethics and theology which occur in history can be explained by observing the social changes which demand the revision of these important human interests. The other lectures are devoted to the exposition of the morality of the Old



Testament, of classic Greece, of Jesus, of Paul, of the Alexandrian school, of Islam, of Luther, of the Quakers, and of the Japanese. If the admirable method outlined in the first lecture of presenting morality in the light of its social origin had been consistently followed, the volume would have been of exceptional value. As it is, most of the lecturers treat their themes in a statistical and homiletic way. A notable exception is the treatment of Greek morality by Croiset. The chief value of the series consists in the clear, effective, sympathetic fashion in which the fundamentals of each type of morality are expounded.

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SOCIAL QUESTIONS

PEABODY, FRANCIS GREENWOOD. *The Approach to the Social Question*. An Introduction to the Study of Social Ethics. New York: Macmillan, 1909. 210 pages. \$1.25.

Professor Peabody is at his best when he takes his position in the thick of the social question and speaks out his perceptions from that standpoint. His voice is unfamiliar and his thought does not carry when he stands on the outside of the social question and tries to tell how to approach it. Fortunately for the value of this volume the author does not consistently speak in his assumed character. The book abounds in aphorisms of moral insight with which any reader might enrich his life. It would leave the inquirer as to the precise way of approaching the social question just where he was when he applied for help, so far as intellectual classification is in demand. He would probably have become more convinced, however, that an approach to the social question is a noble pursuit.

The book invites the reader to judge how far social science, sociology, economics, and ethics, respectively, can go toward answering the social question. The reaction of the investigator, whatever his special means of research, to the author's presentation of the case, must necessarily be that two hundred pages cannot possibly contain information enough to qualify the least sophisticated of those addressed to form a respectable opinion. At the same time the man who is working at the social question with either of the instruments named must find that the procedure of which he knows most has been too summarily treated.

In brief, persons to whom this guide to the social question would seem adequate really want results, not processes. On the other hand, some at least of those readers who would enter most objections to the book as it stands would cordially sympathize with a methodology of social decision worked out along the lines which Professor Peabody suggests.

McFARLAND, C. S. (ed.). *The Christian Ministry and the Social Order*. Lectures Delivered in the Course in Pastoral Functions at Yale Divinity School, 1908-9. New Haven: Yale University Press, 1909. viii + 303 pages.

The chief significance of this volume of lectures is its timeliness. It may be regarded as one of the signs of the times, that in a majority of the divinity schools in the United States courses in applied theology are remodeled, so as to include the study of modern social problems. It augurs well for the vitality of Christianity, that the leaders, once they see the mistakes of ultra-conservatism, are anxious to furnish for the men who are to minister to the religious needs of the present a point of view and method that shall enable them to take the lead in the inevitable readjustment of the

church to the needs of the work-a-day world. The lectures give "inside information" on such important subjects as the "Labor Unions," "Industrial Organization," "Wage-Earners," "Immigrants," "Rural Community," "Men," "Mental Healing," and the "Peace Movement." In the group of lecturers are ministers, operators, and John Mitchell, who, in the judgment of the reviewer, is in a class by himself. It may not be amiss to call attention, in connection with this book, to a recent investigation of the "Place of Sociology in Academic Instruction," published, for the American Sociological Society, in recent numbers of the *American Journal of Sociology*.

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MISCELLANEOUS

MILLER, IRVING ELGAR. *The Psychology of Thinking*. New York: Macmillan, 1909. xxv+303 pages. \$1.25.

In this work, which presupposes some familiarity with the simpler facts and principles of psychology, we have a clear exposition of, and in many respects an admirable introduction to, the functional psychology which has associated itself with the name of Professor John Dewey and the Chicago school of philosophy. The dominant interest throughout is pedagogical as well as psychological, the main aim being to show the actual working of the mind as it struggles with problems in the concrete life of the individual and the growth in control over forces of the world and of life that comes through the development and perfection of thinking. Especially satisfactory is the explicit repudiation of certain common misrepresentations as to the implications of functional psychology. While the point of view is frankly biological it is insisted that life is not to be thought of as reduced to its lowest physical terms, but as inclusive of all those values which make existence worth while. The charge of materialism is also held to be unjustifiable, inasmuch as the functional psychologist as such makes neither affirmation nor denial with respect to such questions as the immortality of the soul, having limited himself in his investigations to the strictly empirical field.

DEVINE, EDWARD T. *Misery and Its Causes*. New York: Macmillan, 1909. xi+274 pages. \$1.25.

This is the fourth volume in the "American Social Progress Series," and contains in essence the author's lectures on the Kennedy Foundation, delivered before the School of Philanthropy in New York. The importance of this book to the student of social conditions is twofold. It is based on an extensive study of cases; 5,000 dependent families having been selected by the author, from his official work as head of the Charity Organization Society of New York, and these cases forming the basis of his economic and philosophical deductions.

The fundamental proposition of the book, as elaborated in chap. i is that misery, except in a few pathological cases, is due to economic causes, and that therefore an economic readjustment is needed to do away with poverty. Suicides, prisoners, prostitutes, and dependents are studied closely in order to bring out contributory causes. Here the conclusion is, that these forms of "surplus misery" have their rise in a complexity of causes, necessitating a complexity of preventive measures. Preventive medicine, probation, the indeterminate sentence, more general education, and a franker public honesty, are among the remedies suggested.

Chap. ii, "Out of Health" is significant, because it is in direct conformity with the line of endeavor of the American Medical Society, and suggests many avenues

of escape from misery-producing illness. The lecture "Out of Work" is probably the clearest exposition available at present of the desirability of manual training in the elementary and secondary schools. A wider apprenticeship is here advocated also.

Of great significance is the author's summing-up of a preventive policy, in the case of misery, which should contain at least the following factors: "sound heredity; protected childhood; prolonged working age; freedom from preventable diseases; elimination of professional crime; indemnity against the economic losses occasioned by death, accident, illness, and unemployment; rational education; wise standards of philanthropy; normal standards of living; and social religion."

PERRY, RALPH BARTON. *The Moral Economy*. New York: Scribner, 1909. xvi+267 pages. \$1.25.

Professor Perry has given in this book a very attractive introduction to the study of ethics from the empirical point of view. He has omitted discussion of historical theories or technical definitions, and has devoted himself to an exposition of ethics as the practical problem of valuing and organizing the various interests of humanity. Advancing from the problem of preserving a simple interest from either excess or atrophy, he passes to the problems caused by conflicting interests both in the individual and in society. Ethics is the rational determination of a universal system of interests. Two final chapters deal with the ethical aspects of art and of religion as tested by the principles of the "moral economy." The book is exceptionally readable, and abounds in suggestive interpretations, especially in the correlation of the idealistic tendencies of art and religion with the empirical tests outlined in the analysis of morality.

EMERSON, EDWARD WALDO, AND FORBES, WALDO EMERSON (editors). *Journals of Ralph Waldo Emerson*, with annotations. 2 vols. Boston and New York: Houghton Mifflin Co., 1909. xxv+394 and xvi+542 pages. \$1.75 per volume.

These two valuable volumes give extracts from Emerson's journals between the years 1818 and 1832, covering his student days in Harvard, his brief experience as teacher, his divinity-school life and his pastorate of the Second Church. These glimpses into the private life of Emerson show how from the beginning he was more interested in the inner life of the spirit than in outer events. Indeed, it is difficult to trace a "development" of his thought; and the journals contribute less than might be expected to our knowledge. Quotations from authors he had been recently reading, lists of words, aphorisms, meditations, letters, comments on some theme which struck his fancy, poems, and suggestions and outlines for articles or sermons or books follow one another with no connection save that of accidental succession in time. The traits of his essays appear in all these personal meditations—intense idealism, scrupulous intellectual honesty coupled with mysticism, hero-worship, and optimism. In a characteristic meditation recording his call to the pastorate of the Second Church, he says: "What is the office of a Christian minister? 'Tis his to show the beauty of the moral laws of the universe; to explain the theory of a perfect life; to watch the Divinity in his world; to detect his footsteps; to discern him in the history of the race of his children, by catching the tune from a patient listening to miscellaneous sounds; by threading out the unapparent plan in events crowding on events. . . . The world to the skeptical eye is without form and void. The gospel gives a firm clue to the plan of it. It shows God. Find God, and order and glory and hope and happiness begin."